

**JONATHAN EDWARDS.**

Continued from page 1.  
was what the Great Awakening accomplished.

The name of Jonathan Edwards is on the roll of Presidents of Princeton College, succeeding that of his son-in-law, Rev. Aaron Burr; but he went to Princeton only to die. His active service in behalf of the college could not have been more than four or five weeks, and yet Dr. McLean's History says: "The power of his name for good is felt by the college to this day. Probably no man ever connected with the institution has contributed so much to the reputation of the college, both at home and abroad."

During his illness "he was an admirable instance of patience and resignation to the last. Just at the close of life, as some who stood by were lamenting his departure, not only as a great gloom upon the college, but as having a dark aspect for the interests of religion in general, to their surprise, not imagining that he heard or would ever speak another word, he said, 'Trust in God; ye need not fear.' These were his last words. So he lived and labored and died: Jonathan Edwards, mystic, preacher and theologian.

I have no intention this morning of analyzing President Edwards' theology, nor attempting to separate the permanent from the transient in his system of thought. I only wish to use one element of his preaching in illustration of our text. For this I well remember that, as a boy, I have trembled at the reading of some of his sermons. He has given me a heavy and a fearful heart more than once. And I imagine that the popular conception, i.e., the general, undiscriminating idea, of Edwards is of a man deeply versed in "the terrors of the Lord." You have probably heard the story of his sermon on "Sins in the Hands of an Angry God"—how the congregation clutched the pews in terror, and how a clergyman who was with him in the pulpit cried out, "Brother Edwards, Brother Edwards, isn't God merciful?" That sermon said: "The God that holds you over the pit of hell—much as one holds a spider or some loathsome insect over the fire—abhors you and is dreadfully provoked; His wrath towards you burns like fire; He is of purer eyes than to bear to have you in His sight; you are ten thousand times as abominable in His eyes as he most hateful and venomous serpent in the universe. When God beholds the ineffable extremity of your case, and sees how your poor soul is crushed and sinks down, as it were, into an infinite gloom. He will have no compassion on you. He will not forbear the execution of His wrath, or in the least lighten His hand; there shall be no moderation or mercy, nor will God then at all stay His rough wind; He will have no regard to your welfare, nor be at all careful lest you should suffer too much, in any other sense than that only that you should not suffer beyond what strict justice requires: nothing shall be withheld because it is so hard for you to bear."

This was terrible preaching. Some of his other subjects were: "The Justice of God in the Damnation of Sinners;" "The Future Punishment of the Wicked Unavoidable and Intolerable;" "The Eternity of Hell Torments;" and he regarded these themes as so essential that, if they were denied, the foundations not only of Christian belief, but of common morality, would be overthrown.

But to understand and appreciate Jonathan Edwards, and his position, we must recall the historic background and environment. That was a hard age—"the iron age" of theology, we might call it. The Church was hard. Some one has said: "There was but one rock in Plymouth Bay, and the Pilgrims drew their boats beside it as they possessed the land." There was in Puritanism much of hardness and sternness, little of playfulness and joy; "Sabbath view of life and a Spartan view of duty." The Puritan was severe, unbending, rigorous. His faith, like his church, was harsh. His God, like his soul, was harsh.

We live in a time which finds in this grim and sober past an object, for the most part, either of amusement or contempt. But neither view is worthy of the subject or of us. The spirit of Puritanism was great and did great things for our country, for the spirit was larger than the letter. Like the rigorous system of Judaism, like the Old Testament, it was a preparation for better things. We may well ask, What this country would be like to-day were it not for the traditions and influence of the Puritan? for the rugged foundation stones that he laid. The blossoms of the present have their root in that stern past. If the Puritan was hard, it was because his life was hard, and he accepted the hardness as a good soldier of Jesus Christ. He knew but one law of life—the law of righteousness; he had—but no authority—his conscience. If his faith was harsh, it was also bracing. If his God was hard, He was still a God who made man to do his duty when that duty was also hard.

The stability of the republic rests where the Pilgrims planted it, on the rock of a national conscience; and the only secure coast of defence is along the line of the stern and rock-bound coast of righteousness.

Jonathan Edwards was pre-eminently a preacher of righteousness. He unceasingly declared the awfulness of sin and the Divine wrath against it. It was as if one of the old prophets had risen again; and he defended his impetuous sermons on the ground that if such things were true, it was a kindness to declare it in the most effective manner possible. His heroic and often terrible style of preaching, then, was in accord with the spirit of the times. The historian Bancroft says: "He that would honor the workings of the New England mind in the middle of the eighteenth century, and the throbbing of its heart, must give his days and nights to the study of Jonathan Edwards." But when we come to our own times—the beginning of the twentieth century—we find a vast change: we might say two changes: (1) a change in the methods of preaching; (2) a change in man's thought and attitude toward God. One never hears such preaching as that of Edwards; and if one did, the mature mind would not be affected by it. There is that double change.

And there are some who think that this is retrogression; that we are failing behind the fathers; that the majesty of God is imperilled if not impaired; and that religion is losing the strength of its hold upon men. But when we examine closely, we find that righteousness is still preached in the great congregation; God is still exalted and magnified; Sovereign; sin is still denounced; eternal punishment is still believed. And it

would seem that the essence of the change, after all, the loss, if it be a loss, is that fear is no longer appealed to as a leading motive to righteousness. A recent writer has said: "Fear has practically ceased to be an influential factor in religion. Preachers are no longer accustomed to appeal to it as a motive, because such appeal is found to be useless. The modern man cannot be scared by the thought of death or of the judgment; and if he could be, the modern code would require him to conceal his terror."

And without attributing this to hardness of heart, or to laxity of belief, there is abundant reason for the decay of religious fear in the influences that are moulding this age, in the progress of the world, and the place of supremacy that man occupies.

In the natural progress of the race toward manhood and self-reliance, fear has waned. The brutes are subject to unreasoning fear; the boy is afraid of much that man laughs at; the heathen are in abject terror at much that we understand perfectly. As civilization progresses, the realm of fear diminishes, so that one of the latest works on psychology says: "In civilized life it has at last become possible for large numbers of people to pass from the cradle to the grave without ever having had a pang of genuine fear." The Puritans believed in witches and magic, and were insecure and fearful in consequence. Nature was long thought to be the abode of malicious and esprits powers that could not be counted upon. Time was when comets and earthquakes, storms and pestilence, and even "warts and moles and monstrous growths," were full of mystic terror for mankind. But in latter days men have learned to know and have ceased to tremble. Fantastic fears and unreasoning presentiments have vanished. Terror has fought a losing battle with man's intelligence and growth, and has been routed.

This, of fear in general, and its passing away by the development of understanding and knowledge. But it is inevitable that this condition should react upon a man's religion and influence it. There has been, as it were, a change in the human material, in the very fibre and quality of manhood; and it must affect the whole life, change one's thought of God, and alter the motives of obedience.

To say that this is wrong is to change the whole progress of the world, and really to degrade God, as if man was overtaking and overreaching God. To lament the effect is to distrust cause, which is surely of God's purpose. The better way is to have confidence in the forces which are leading to a higher civilization, as forces that will make for righteousness. It may be that the casting out of fear is the road that leads to the perfect love of God.

But we must at least realize the peril of the situation. Self-reliance is beset by dangers. It is akin to pride and the haughty spirit that go before destruction and a fall. It reverence goes away with fear, the last state of a man will be worse than his first.

Religion must therefore adjust herself to the change, and with the loss of the older motives, must play the persuasives that still have force. Religious zeal used to enforce the supremacy of Christ by compulsion, and called in the rack, the stake and fagot. But now we know that Christ can enforce His own supremacy, that He has the power to draw all men to Him, if only He is lifted up, crucified for them. Love has more compulsion than fear has. Hence the increasing emphasis that religion lays on love in these days. It seeks to persuade men, not to drive them. It beseeches them in Christ's stead to be reconciled to God.

There is no doubt that this is progress, and progress in the right direction. The whole trend of the Divine Revelation is in this line. The Bible moves steadily away from arbitrary commands to reason, away from law to principles, away from fear to love. It begins with commands, as is necessary in all training; but commands are not its final form. "The law was a schoolmaster to lead us to Christ"; with His one command of love. Even in the Old Testament, among its laws and ceremonies, the appeal to reason flashes out more than once. "Come now and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." And the consummation is found in the New Testament, where it is written, "I beseech you, therefore, by the mercies of God, to present your bodies a living sacrifice, for this is your reasonable service." How precisely, then, St. Paul uses "the terror of the Lord" in the text. Notice the peculiar expression: "Knowing, therefore, the terror of the Lord"—we drive men? or frighten them? appeal to their fear and try to alarm them? No, we persuade them. By argument and every art of persuasion we try to induce them to flee from the wrath of God, that they may never have to cry in terror to the rocks and mountains to fall on them and hide them from the wrath of the Lamb.

The "wrath of the Lamb" is an awful thing. The terror of the Lord increases in the Revelation as an eternal verity. It is the New Testament that says: "It is a fearful thing to fall into the hands of the living God." "Our God is a consuming fire." We must all appear before the judgment seat of Christ, that "every one may receive according to the deeds done in the body, whether they be good or bad."

Paul knew this terror of the Lord, and it led him to "warn every man day and night with tears." Christ knew it, and it led Him to weep over Jerusalem and say, "Ye will not come to Me that ye may have light." The true use of these awful realities is not for proclamation, not to terrify the soul; but for tender sympathy and earnest beseeching. "Trust in God and ye need not fear," said Edwards at the last.

But, ab, see that ye refuse not the still small voice of entreaty. John the Baptist came of old, neither eating nor drinking, stern, unbending, with the trumpet of Sinai, and the people said, "He hath a devil." The Son of Man came eating and drinking, the gentle friend, the tender Saviour, and they said, "Behold a glutton and a wine bibber." Such terrible inconsistency! Let us not fall into like condemnation. If the thunders of the law do not move us, let us listen at least to the voice of Jesus, whose blood speaketh better things than that of Abel. The Gospel has now no other power than persuasion; no other compulsion than love. Jesus invites you. He died that you might be delivered from judgment and death. Let His love constrain you, and

thus judge that if one died for all then all died, and that He died for all, that they who live should not live unto themselves, but unto Him who died for them and rose again. Amen.

**Revenue Cutter Service.**

Congressman R. Wayne Parmer gives notice that the United States Civil Service Commission will conduct an examination from January 4 to 6 inclusive, to secure eligibles to fill vacancies in the revenue cutter service.

Under the regulations of the Treasury Department applicants must be between eighteen and twenty-five years of age, and must be of requisite height, sound physically and of good character, and unmarried.

The salary of a cadet is \$500 per annum, and cadets may be commissioned by the President as lieutenants after three years' satisfactory service.

This examination is open to all citizens of the United States who comply with the requirements. Competitors will be rated without regard to any consideration other than the qualifications shown in their examination papers, and eligibles will be certified strictly in accordance with the civil service law and rules.

Persons who desire to enter this examination should at once apply to the United States Civil Service Commission, Washington, D. C., or to the secretary of the local board of examiners at the places mentioned in the list, for application form 304, which should be properly executed and promptly filed with the Commission at Washington. The medical certificate on form 304 need not be executed. Applicants are advised that prior to appointment, however, an eligible will be required to pass a physical examination before a board of Marine Hospital surgeons at Washington.

Persons who are unable to file their formal applications and who notify the Commission of this fact, either by letter or telegram, with the request that they be permitted to take the examination, will be examined, subject to the subsequent filing of their applications, provided their requests are received by the Commission in sufficient time to ship examination papers.

**Patents Issued.**

Patents issued to Jerseymen and reported for the CITIZENS by Drake & Co., solicitors of patents, corner Broad and Market Streets, Newark, N. J.:

Device for measuring irregular objects. G. E. Bright, Maplewood; continuous power chain for water lifts (two patents), G. A. Crofton, Hoboken; refrigerator, A. D. Fritts, Hoboken; non-arcing clamp, H. L. Fritts, Jersey City; apparatus for manufacturing glass (two patents), J. Hirst, Vineland; elevator, F. D. Potter, Linden; trap for catching mice, A. Schneidler, Jersey City; stamp mill, G. Thompson, Elizabeth; puzzle, Z. B. Webb, Florham Park; molding material, P. Wurta, Hoboken.

Trade-marks—Smoking tobacco, the Young Hyson, Ceylon, Mixed, or English Breakfast Tea, per lb.

Third Floor.

STATE OF OHIO, CITY OF TOLEDO } ss., LUCAS COUNTY.

FRANK J. CHENEY makes oath that he is senior partner of the firm of F. J. CHENEY & CO., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of CATARRH that cannot be cured by the use of HALL'S CATARRH CURE.

FRANK J. CHENEY. Sworn to before me and subscribed in my presence this 6th day of December, A. D. 1886.

A. W. GLEASON, Notary Public.

Hall's Catarrh Cure is taken internally, and acts directly on the blood and mucous surfaces of the system. Send for testimonials, free.

F. J. CHENEY & CO., Toledo, O.

Sold by Druggists, 78c.

Hall's Family Pills are the best—Advt.

The new and beautiful designs shown in Dorflinger glassware for Wedding and other gifts may now be seen at 3 and 5 West 19th street, near Fifth avenue, and 36 Murray street, New York.—Advt.

**ALWAYS INSIST UPON HAVING THE GENUINE MURRAY & LANMAN'S FLORIDA WATER**  
THE MOST REFRESHING AND DELIGHTFUL PERFUME FOR THE HANDKERCHIEF, TOILET AND BATH.

**STEVENS SCHOOL.**

The Academic Department  
—OF THE—

Stevens Institute of Technology,

RIVER STREET,

Between 5th and 6th Sts., Hoboken, N. J.

Reopens Sept. 14, 1903

Registration day for applicants for admission on September 9th.

Examinations for admission on the 10th and 11th of September.

Complete courses of study preparatory to all Universities, Colleges, Schools of Science, Law and Medicine.

The rate of tuition for all classes is \$150 per year, or \$50 per term.

These terms include all the studies.

For catalogues apply to the Principal of Stevens School.

**Hahne & Co.**

Broad, New and Halsey Sts., Newark.

Goodness of Quality at Cheapness of Cost.

Long New York Values at Short Newark Prices.

**Our Thoroughly Up-to-date Store**

One hundred stores under one roof and every store complete in construction and replete with the newest and most salable goods, is our proud showing at this time. Prices are high or low only by comparison, and the more our prices are compared with those of the biggest and best New York Stores (our class), the further we shall extend our trade. No store in the great metropolis affords such broad aisles for shopping; so many cosey resting places, so much musical entertainment or a more acceptable restaurant than will be found here. Our varieties are positively as great as any store in the country offers.

**Fine Groceries Modestly Priced.**

A few other big stores sell just as pure food as we do, but they charge more for it. Every day gives us new customers. We want all the readers of this paper among our patrons. Send for one or more articles in this list and give them a trial. You will send for more.

**COFFEE**—Fresh roasted, granulated or pulverized, 5 lbs. for 70c. or per pound.....

**NEW LOBSTER**, all claws, and tails, parchment lined, 20c.

Ruby brand, ½ cans flat.....

Ruby brand, picnic size, flat, 25c.

Ruby brand, 1 lb. flat, 35c.

**IMPORTED SARDINES** (In tins).

In oil, Lemoigne, ¼ for 10c.

In oil, Lemoigne, ½ for 20c.

In tomato, Etienne, ¼ for 10c.

In oil, Marguet Jenne, ¼ for 14c.

In tomato, Royans La Bordelaise, oval fish shape, for 15c.

In spice and lemon, Royans La Printaniere, oval fish shape, for 15c.

In spice and truffles, Royans Anxachards, ¼ oval cans, 20c.

In tomato, Tejessonneau, ¼ oval cans, 23c.

Our own importation, very fancy, packed by Auguste and Charles Chancerelle Freres, under our brand, Eugene Francois & Cie.

In olive oil, superior, ¼, 18c.

In olive oil, selected, ¼, 28c.

In olive oil, boneless Preferred, ¼, 25c.

In olive oil, boneless, Peerless, ¼, 35c.

In olive oil, boneless, Exquisite, ¼, 45c.

**SOAP**—Kirkman's or Hahne & Co.'s Borax Soap, Big Wonder, Naptha, Satin Gloss, Babbitt's, Santa Claus, Pearl and Fairy Soap, cake.....

**CRACKERS**—Battle Creek Sanitarium, Plain Graham, Sweetened Graham, Whole Wheat, Cream Sticks, Oatmeal Wafers, ers, Fruit Crackers, each.....

Sponge Lady Fingers, Five O'clock Teas, Social Teas, Butter Gems, Butter Thins, Oatmeal, Ginger Snaps, Pilot Wafers, Cream Biscuits, Salines, Water Thin, Graham, Butter Wafers and Royal, Inner Seal packages National Biscuit Co., per pack.....

**TEAS**—Formosa Oolong, Young Hyson, Ceylon, Mixed, or English Breakfast Tea, per lb.

**MORRIS CHAIR**—Golden oak, nicely polished, claw feet, shaped broad arm, fancy spindles in sides, has very pretty velour covered cushions, assorted in several different colors,